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WEEKLY REVIEW.

—One of those who replied in the *Bombay Gazette* to Mr. Wordsworth, closed his last letter with these words:

"I may conclude with a quotation from Ruskin which is pretty much to my purpose:—'There is a wider division of men than into Christian and pagan: before we ask what a man worships, we have to ask whether he worships at all. The worshipping in spirit does not necessarily imply the worshipping in truth. Therefore there is first the broad division of men into spirit worshippers and flesh worshippers, and then of the spirit worshippers the further division into Christians and pagans, worshippers in falsehood or in truth.' If I were a missionary I should certainly always try to bear this in mind, and would confine my attention solely to those who really do worship in spirit, thinking it perfectly immaterial whether a man who feels no necessity or inclination to worship at all, be called Christian or pagan."

The Scriptures pronounce all men to be under condemnation, in that all have sinned, and offer to all eternal life in Christ, and then recognizes this division only: those who have embraced this gift and those who have not. The former are regenerate, converted, led by the Spirit: the latter are yet in their sins. The former worship God in spirit and in truth; the latter, if they worship at all, worship a God of their own conceptions. We do not help men very much when we bring them to renounce heathenism for nominal Christianity; at least we do not bring them to God; they are then in as much need of salvation as ever they were. It might be well for missionaries to labour more directly for this better end, and instead of getting them to leave heathenism for Christianity, get them at once to lay hold upon Christ as a present living Saviour, able to save unto the uttermost all that come unto God by him. As for the idea that missionaries should confine themselves only to those who really worship in spirit, this were a reversal of the Gospel, which seeks and summons the lost. It is indeed true that only they who are burdened with a sense of sin are likely to give heed to the Gospel; but God's truth is necessary to men that they may be made sensible of the evil of sin, and brought to feel it as a heavy burden.

—We find the following in the *Advocate of Christian Holiness* for August, in an account of a Camp-meeting near Milwaukee:

"In the evening the Rev. Wm. Taylor, the world-wide and God-honoured evangelist, preached from 'God is love, and he that dwelleth in love, dwelleth in God and God in him.' The sermon was one of great force and delivered with telling effect. Mr. Taylor is, in many respects, the most remarkable man of the age; he has taken the world as his parish, and believes himself called to its cultivation. He has travelled around the world, preaching Christ, and is now engaged in establishing a self-supporting mission in India. He has devoted about 3½ years to that particular work, and has already 1,400 members and 20 preachers; five of these were sent out by the Missionary Society, their simple fare being paid, and six had their expenses paid as far as London, Mr. Taylor furnishing the funds forward them from there to India. He is now raising funds by the sale of his books to send out seven more missionaries, the Missionary Society being unable to furnish the means. Mr. Taylor asks no collections nor subscriptions, and will receive none, not wishing to interfere in any way with the resources of the Missionary Society. He will return to India as soon as the money is raised."

—The beer-brewers of the United States have organized themselves into a national congress. They have annual meetings and make laws for the regulation of the beer traffic. They recognize the growth of a healthy temperance sentiment, and are resolved to check it. Resolutions have been adopted, pledging each member to persistent opposition to the temperance movement, and engaging them "to devote time, talent and funds to expose the fallacies of teetotalism." They have determined that "by every lawful means, those who espouse that cause shall be opposed to the uttermost." In other words they are determined that the money of the people shall find its way to their coffers, instead of going to help the families of those that earn it. If leeches had a voice they would doubtless protest against the fallacy that blood should continue to flow in the veins of human beings. The way in which the children of this world devote time, talents and funds to the prosecution of their ends, should lead the children of light to enquire how far their time, talents and funds are devoted to the furtherance of the great ends which God has set before them.

—We have received a copy of the Annual Report of the Orphanage and other institutions of the Church Missionary Society at Sharanpur, near Nasik. The number at present is 45 boys and 25 girls against 45 boys and 20 girls last year.

—Also the Ninth Annual Report of the Indian Home Mission to the Santhals, the statistics of which are as follow: 30 churches; 118 received by baptism; 31 death; 4 excluded; 12 restored; 15 couples married; 2,133 members at present who are all communicants. Considerable opposition has been stirred up by the Santhals, resulting in some litigation, but all came off favorably for the mission.

—We acknowledge with thanks the receipt of some specimens of tracts printed by the C. V. E. S. at Ahmednugger. The Mango Story, Story of the King's Son, Story of the Great Flood, Picture Stories, Necklace of Stories, Story of the Red Berries, Garland of Stories, and Stories of Boys, all in Marathi, with prices ranging from one to three pies. They are in book form, and very attractive.

—"The Indian Traveller's Guide" for October, published by the *Bombay Gazette*, is out. Price 8 annas.

—The following we quote from the *Bombay Gazette*:

"On Tuesday evening, a tea fête was provided by General and Mrs. Gell to the juvenile members and their parents, who are also members of the Undaunted Band of Hope, Colaba, whereof Sergeant Todman is the president, and which band is attached to the Bombay Garrison Total Abstinence Society, of which General Gell is the president. The tea meeting was held in the Soldiers' Temperance Reading-room, situated at Upper Colaba. By the exertions of Serjeant Todman and other members of the Total Abstinence Society, the room was elegantly decorated with evergreens and flowers, and brightly illuminated, giving the little room a very pretty appearance. The tables were laden with a great variety of cakes and fruit &c., most liberally provided by General Gell and his lady.

At 6 P.M. the juvenile members who had been invited to the tea fête, and who had assembled in the compound adjoining the room and were enjoying themselves in innocent recreations, were summoned by the president, Sergeant Todman, to tea. The young ones then, in due order, took up their seats at the table. Soon after, General Gell, accompanied by Mrs. Gell, Colonel Bond, and another military officer, entered the room, and, as a mark of respect, the children and the whole company rose from their seats, and the children sang the hymn, "Dare to be a Daniel." At its conclusion, after grace was said, the General gave the word to feast away, and the little ones enjoyed themselves to their hearts' content for the space of an hour, after which the order from the General was to fill their pockets with the remains of what they could not eat. No sooner was the order given than handkerchiefs were brought into requisition, and delighted with the unexpected order, each one made up a parcel himself and herself, after which the children sang the hymns, "I am so glad that Jesus loves me," and "Only an armour-bearer," at the conclusion of which hymns, General Gell and his friends took their departure, and hearty good cheers were given by the children. The children afterwards sang several other hymns, conducted by Sergeant Todman and assisted by other elder members of the society. At the conclusion the national anthem was sung, and a prayer of thanksgiving, offered by the president, brought the meeting to a close.

—There is reason to believe that there will be a good deal of distress in some parts of the Deccan before long. The rains have been very scanty in some parts, and the crops are failing over a considerable extent of country. Prices have gone up very high, and may go still higher. We do not know whether, if supplies of rain should now fall, the scarcety would be alleviated, but fear that in any case there is likely to be a famine in some collectorates. The attention of Government has doubtless been drawn to this state of things, and we trust that no measures that may be demanded for the relief of the people will be withheld. We hear that there have been disturbances in some parts of the Ahmednuggur Collectorate, and on Thursday last some grain-shops were plundered by sepoys.

The Bombay Guardian.

SATURDAY, OCTOBER 7, 1876.

THOUGHTS ABOUT THE GOSPEL OF JOHN.

Our first remark about the Gospel, so singularly dear to the people of God, and so singularly the object of critical attack, has reference to the four concluding verses. The 2nd verse of the last chapter is as follows:

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me."

Jesus is speaking to Peter. The time, some weeks after the resurrection of Jesus from the dead. The place, the shore of the Lake of Galilee. Thomes, Nathanael, James and two other disciples were present and heard the words. Jesus is speaking of John, called here the beloved disciple. Jesus had given a prophetic intimation of the way in which he was to be put to death. Peter had some curiosity to know how John was to die, and intimates that he would be glad to have some information on the subject. Jesus says, If I will that he tarry till I come, what is that to thee? The reply is a startling one. It might be the will of the Master that John should continue to live till the glorious advent of his Master. If such should be the will of Christ, that should not chagrin or trouble Peter. Peter's loyalty should make him content to die upon a cross for the Saviour who had died upon a cross for him. Perhaps there rushed into Peter's mind the recollection of that day when John and James, with their mother, came to Jesus, asking that they two might be privileged to sit on the right hand and on the left hand of

the Lord in the day of his coming in glory. Now there appears a possibility that John may actually be distinguished from the other disciples in some such way. At all events, Jesus did not discourage the idea that his coming might be comparatively early, or that John might live an extraordinary time on earth. It seemed good to the great Head of the Church that his people should always be in this attitude of waiting for the Son of God from heaven. And who can say that in a certain contingency, given a certain victory of the faith on the part of his people, his glorious advent might not have occurred in the early post-apostolic period? Prophecy does not clash with this; for prophecy is simply the procoguition of events, not a cause of events. A man standing on a summit and looking down into a valley, sees a road and a chariot proceeding along the road; he sees what is; his seeing does not cause the things which he sees. Well, prophecy is simply looking at events from a summit in the past, having no determining power.

"Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but if I will that he tarry till I come, what is that to thee?" 23.

So it came to be the opinion of many of the brethren that John was not to die. Now let us notice that it was John himself who wrote this book. He was well aware of the currency this opinion had obtained. At this time he was probably the only surviving member of the apostolic band. Peter had been crucified, according to the prophecy. This seemed to favor the belief of John's immunity from death. But observe, John does not himself avow this belief. He is carefnl to note the element of doubt in the words of Jesus. "If I will;" suppose it were my will, what then?

The point to which we specially invite attention is that one who was actually present in that scene on the borders of Lake Gennesareth, is here, at an advanced age, narrating the particulars of it, and what he narrates must have been read by multitudes alive at that time. There are many in these days who would persuade us that there was no gospel of John for a hundred years after this, and that it could not have been written by John himself. But such a criticism only shows that when men desire to exhibit an extraordinary amount of astucity, they are in danger of overlooking the most obvious proofs. They despise them because they are obvious. Just let us imagine that all the churches of Christ planted in Syria, Asia Minor, Greece, Italy and Egypt, say, a thousand distinct churches, having intimate communications with one another as we know was the case, had gone on for a century after the death of the last apostle, with the assurance that the genuine Gospels had been three in number, and had never heard of any gospel by John. In the nature of things it was impossible that there could be writings of the beloved disciple describing scenes in the life of Jesus, remaining in obscurity all this time. There would be the greatest avidity to possess any writings of this kind and they would very rapidly be transcribed and circulated among all the churches. Let us take the alternative that such writings were unknown in the second century, some one in Ephesus, at a meeting of the church, asks permission to read a MS. which he has found, and proceeds to read the Gospel of John. Astonishment overspreads the faces of all as they hear the narratives read one after another, and still more when the conversation of Jesus with his disciples in John xiii-xvi is read, and one question is on the lips of all: if John wrote this, where in the world has it been for a hundred years? How could our fathers and grandfathers have been kept in ignorance of this wonderful testimony? And when they came to the closing verses in which John professes to be delivering this testimony to his own contemporaries, one shout of derision and of indignation would burst forth from all lips. Are we fools? Do you take us and our fathers to be idiots? How can we possibly receive as genuine a document that proclaims its own spuriousness. If the apostle John had really written this, it would have now the familiarity of household words in all the churches. It is a forged document, and the forgery is so clumsily done that it declares itself at once. It should have been put into another form altogether. There should not have been a word in it asserting it to be the direct testimony of John. Some one might have bronght it forward as of the nature of reminiscences gleaned from certain old people who had seen those who had seen John and heard him tell these things. But even then there would have been the insurmountable difficulty that the reminiscences were of so interesting and precious a nature that they could not possibly have remained in a corner. In a word a gospel of John in any form could not possibly have come into existence at any later period than that to which the life of John extended.

This is the disciple which testifieth of these things and wrote these things; and we know that his testimony is true." 24.

Here we have it as express as words can make it. That very disciple that walked and talked and ate with Jesus after the resurrection, wrote this book and communicated it to the churches before his death. And they received it as his testimony. And it was a sheer impossibility that it could have come into existence at any subsequent period.

SERMON.

(Concluded.) *

The foolishness of God is wiser than men; and the weakness of God is stronger than men. (1 Cor. i. 25).

If the Bible had been of man, instead of being God's revelation to man, it is simply incredible that a principle so utterly opposed to all the ideas of man should have been made so prominent. In the fact that men who are of no account socially should be employed to revolutionize society, we have an evidence of the divine origin of the Christian scheme. And observe, there is nothing radical in this movement. It does not appeal to the passions of the base and mean, it does not teach that property is robbery (*la propriété c'est le vol*, Proudhon); there is no setting of class against class, and no ignoring of social distinctions. But the first condition of successful agency in the work of the Gospel is poverty of spirit; and the poor and despised are more favourably situated for the attainment of this grace, than they are who have been always accustomed to be waited upon, and to have their wishes carried out. But here is the fact: the stone which the builders rejected is made the head of the corner; the men who would be utterly discarded for the accomplishment of important secular work, enter in conflict with the mightiest systems that the world ever saw, systems that kings and emperors and senates and philosophers and poets and artists all combined to sustain, and achieve a victory so absolute that it may be compared to the grinding to powder of a colossal image. Either men must acknowledge that they are accustomed to use methods the very reverse of expedient, or they must acknowledge the finger of God in the apostolic success. If the Galilean fishermen were the best men to accomplish the work of planting churches of Christ amid the ruins of ancient paganism, then it must be that God was with them; for humanly speaking they were the most unlikely instruments that could possibly have been found.

We learn from the Bible teaching on this subject, what true wisdom is. "The fear of the Lord is the beginning of wisdom." Man was created to stand in a peculiar relation to God, and to be swayed in all things by a continual deference to the will of God. There must first be an understanding with God; reconciliation with Him that sitteth upon the throne; the consecration of all our powers to Him; the reception of grace whereby to do his will, moment by moment. Without this a man knows not what to do with any of his acquisitions; he does not know what kind of knowledge will be particularly helpful to him. A stranger arriving in a distant country, wishes first of all to know what kind of government it is subject to; what are the laws of the land; what actions are forbidden; what manner of life will secure the approbation of the sovereign; until he learns these things, he cannot engage in any work. He must know what is expected of a good citizen, before he can begin to be a good citizen. So the first thing for those who make their appearance in this world, as soon as they attain to years of intelligence is to ascertain the character of the divine Ruler, the laws which he has promulgated, the actions that he approves, the service he demands. When he has found out the line of conduct that the King would have him to pursue, he is in a position to employ aright his time and his acquisitions, material and mental.

In these days, theology is spoken of in terms of contempt. It is thought a creditable thing for a man to acquire a knowledge of caterpillars, snails, serpents, ferns or rocks; almost anything relating to the outside world is dignified with the name of science; but measureless contempt is reserved for the man who thinks the highest and best knowledge is to know him who made all worlds. Yet even a fool might see that whatever compensation for labour there may be in the knowledge of the created, the knowledge of the Creator must be incomparably more replete with blessing. If his works are wonderful, how unspeakably more wonderful himself.

Who is the best prepared to meet the difficulties and temptations of life, and accomplish here and hereafter the highest and best results—the man who goes to the conflict with so much knowledge and skill and intellectual power as fall to the lot of the privileged few, or the man who, conscious of his own utter inadequacy, has beside him a divine friend with limitless resources?

It is a small thing for me to be judged of men's judgment, says Paul. Man's judgment to-day is supplanted by man's judgment to-morrow; and a time is coming when all the tribunals of earth, and of principalities and powers above the earth, shall roll away into the blackness of chaos, and a great white throne alone be visible. Then He who made all things, who took upon him the form of a man and gave men the everlasting Gospel, shall be seen supreme in majesty, and the words of the Gospel shall be the only standard of obligation discoverable. 'My words shall judge them at the ast day.' Who then is wise? He who humbles himself beneath the mighty hand of God, receives the Spirit of God, and with all his heart seeks to carry and to carry out that great enterprize of human redemption, initiated by the Lord of glory. Then shall the righteous shine forth in the kingdom of their Father.

To the believer we would say, Let no man take thy crown. Thou art a child of God, and an angel of heaven would think it no ignominy to sweep the pavement before thy door. Thou hast knowledge that is hid from the wise and prudent of this world. Thou hast the knowledge of thine own depravity, and of that of all men. Thou knowest that there is none good save One, that is, God. Thou knowest him who is the Mediator between God and man. Thou knowest the forgiveness of sins. Thou knowest One who gives thee victory over sin. Thou hast learned at the cross of Christ, what all the philosophers of ancient and modern times dreamed not of. Thou knowest how to be happy in waiting upon the sick and sorrowing, the poor and needy; thou knowest how to endure "the whips and scorns of time, the appressor's wrong, the proud man's contumely, the law's delay, the insolence of office and the spurns that patient merit of the unworthy takes," without ceasing to love, to pray for and to serve its enemies. Thou knowest that God, for the sake of his dear Son, hears thy prayers for thyself and others, and has appointed thee a place in the New Jerusalem. How incomparably greater thy knowledge than that of men who pride themselves on university lore, and on their intellectual superiority to others! What a fearful mistake to be fashioning oneself by a standard that is false and must pass away, instead of by the standard that is to outlive all!

* By a typographical error the word 'Concluded' was put for Continued in last week's portion of this Sermo

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CAMP MEETINGS AT LUCKNOW.

THE following is an extract from a private letter from a lady, dated Lucknow 29th September:—

I am afraid my spare time has been so much taken up with our camp meetings that I have allowed four or five days to elapse without writing to you. I have been continually thinking of you and darling P., and have been wishing that you could have attended these delightful meetings with us. Of course, we have not been able to go to all of them, as our hands are pretty full just now. . . . However, on Tuesday and Thursday we were at the 12 o'clock meetings, and we have been at all the evening meetings except the one on Wednesday. On Monday, Rev. Mr. Mudge, A. E. M. Church, spoke well and earnestly on the "Mercy of God," and was followed by Colonel Haig R. E., head of irrigation works at Calcutta. He spoke on the words "The wages of sin is death, but the gift of God is eternal life." It was an earnest, manly, and yet simple address. The after-meeting was conducted by the Rev. Mr. Clippard of the Church of England.

On Tuesday we attended the noon meeting; the subject was "The Higher Christian Life" and was very precious. In the evening, the Rev. Mr. Halliday, the Wesleyan minister at Lucknow, first spoke very practically and earnestly on the text "Except ye repent, ye shall all likewise perish." It was a little long and it seemed to me that that did away with some of the influence which followed the first part of the address. He was followed by the Rev. W. Morrison of the Presbyterian Church. Such an earnest heart-stirring sermon, addressed both to Christians and the unconverted, on the parable of the unfruitful fig-tree! We sat unable to move during this address. It was so earnest, so heart-searching. He looked weak and weary, and this seemed to make his earnest appeal even more powerful.

On Thursday, at noon, the meeting was again on the "Higher Christian Life," and very profitable. The meeting on that evening was conducted by the great Good Templar orator, Rev. W. Knowles of Shahjehanpore. I can give you no idea of the address. It was one of the most solemn and plain expositions of the Gospel that I have heard, and I am very thankful we were there. His text was Christ's word to the "woman that was a sinner"—"Thy sins are forgiven thee. Thy faith hath saved thee, go in peace." He showed plainly the difference between believing and receiving with faith, between finding and accepting. One illustration was a man on the top of a burning house. He does not rest satisfied with recalling to his memory all he has read and believed about the fire-escape. No. He calls to the people below to bring it, and does not rest until he is safely descending it, away from the hot flames behind him. It was not sufficient for him that he knew of a way of escape. No; he must use it, to be of any use. Then another illustration was the story of two tourists who were very anxious to get some lovely flowers that grew down a terrible gorge in Scotland. They promised a lad a large sum of money if he would go down suspended by a rope, and get them for them. He said "no" at first; but then he thought of his father, and said, "Yes, I'll go, if my father will hold the rope." He did go down. He knew that as long as his father's arm had any strength and his heart any affection, he was safe. Then he showed how God's arm was not shortened, nor his heart of love grown weary; but that he longed to pull them from the terrible precipice of sin and death. He finished with a grand extract from Cowper and an earnest appeal to come to the Saviour. He held out his arms as if he would draw all to the Saviour, and every one seemed deeply solemnized. Colonel Haig conducted the after-meeting. Several have been brought to the Lord at these after-meetings—some every night; so the Lord is answering the earnest prayers of his people. One young girl—such a lovely creature—one of the prettiest I have seen for many a day—has come to these meetings for several years. On Monday night she and her younger sister had evidently made up their minds to hold up their hands together; but when the time came, up went the younger sister's hand, but not the other. The sister looked and signed to her, but yet no response, and she alone accepted the dear Saviour. But on Tuesday evening, after Mr. Morrison's address, and Mr. Clippard's few words of entreaty, she was utterly broken down, and not only held up her hand, but was prostrated. She found peace, and at yesterday's noon meeting she got up and tried to speak a word of testimony. She was only able to say, "I found Christ on Tuesday evening, and with His help I mean to 'Abide in Him.' Then she was overcome and never raised her head again. She seems such a sweet gentle Christian girl now.

The Rev. Mr. Clippard of the Church of England seems such a liberal earnest Christian. At that after meeting when the eldest sister came out, he first said, 'Let all (sitting) bow their heads in silence and strive to realize that we are in the presence of the Lord Jesus, that he is *really* here in our midst." It was most solemn. After that he addressed us on "heart belief unto righteousness" and "mouth confession unto salvation."

This evening we go to the tent and after meeting Mr. Morrison addresses the former, and Mr. Clippard the latter. There was scarcely an empty seat in that huge tent last night; this evening it will be still better filled, for I know of several large parties coming who were not there last night, the General, Chief Commissioner &c.

By the by, do you know that hymn "Oh to be nothing, nothing?" It is lovely, and so is "Not now, my child." The tears were in their eyes when I sang the latter yesterday.

SKETCHES OF OUR ANTIPODES.

XX.

THE NATURAL DAM.

THE Boston mountains are a part of the highland lying between the Mississippi Valley and the Great American Desert. Lee's Creek is a small stream which wanders southward through those mountains. Like some professors of religion, it is at times full and gushing, and at other seasons low and almost dry. The reason for this is that it depends more upon the rains for its fulness, than upon those beautiful springs in the mountain sides. "Showers of blessings" are good and necessary, but true peace and power are his who can say continually,—"All my springs are in thee."

Lee's Creek has its "Hill of Difficulty." Nature has thrown a ledge of limestone rock entirely across the stream. Over this breastwork—about eight feet high—the water forms a pretty cascade: upon the bank a flour-mill was once built; but though built upon a rock it was not fastened to the rock, and so a freshet swept it away.

The mountains and valleys are covered with rich forests of pine, oak, elm, walnut, cedar, maple &c. The pine has a tall trunk similar to the cocoa palm.

One of the saddest scenes I ever witnessed was at this romantic place. Sad enough was the sight of that poor idiot woman who all her life had been a babe in mind, a simpleton. But infinitely sadder was the case of the family who had rejected God. The father had died an inveterate scoffer, "having no hope, and without God in the world." The mother refused this warning of God. His righteous judgment saw that she was not only determined to spend her days in heaping up to herself wrath against the day of wrath, but that a mother's influence would stamp infidelity upon the minds of her two sweet children. And so tender Mercy, who had long pled "Let it alone another year also," was at last compelled, though with bitter tears, to say to Justice—"Cut it down." I went to see her buried. By her preference no Christian service or prayers were used. "Died Abner as the fool dieth." It was a dark drizzling day. All nature seemed sad. Men took the long box out of the wagon, lowered it, and the falling earth drummed a weird dirge upon the coffin lids. The two girls wept. Silent and strange we looked and felt as we walked away. The idiot woman died the next year. Which condition would my reader prefer, that of the idiot, or that of the infidel? Which of them is in the happiest state now?

VICTOR.

Epitome of News.

SATURDAY, SEPTEMBER 30.

—The *Deccan Herald*, noticing Mr. Wedderburn's Suggestions regarding the New Code of Civil Procedure, says: "Mr. Wedderburn thinks that effect should be given to local customs in the matter of debt; and that, generally, the money-lender should be restrained, while engaged in his useful calling, from causing popular insurrections and saddling the tax-payer with the costs of little wars. Mr. Wedderburn's second suggestion is that the lawyers should be shut out. He thinks the weak point in our administration to be, that the poor and needy are too much under the power of the rich and crafty; and that the action of our courts at present has a tendency to make the weak weaker and the strong stronger. Our procedure is costly, the poor man has not the means to pay for legal advice; and Dives retains the best vakeels and has all the strong points of his case sought out and brought forward with all the eloquence and legal knowledge which his money enables him to procure. How true this is! The poor man is badgered by the skill of the pleader, and his strong case injured by frauds and discrepancies in his evidence, so that might prevails in the end over right. The court must judge according to the evidence produced, though the judge may have the sad feeling that truth may not have triumphed."

—A writer in the *Indian Mirror*: "A marked change has come over our minister lately. One that regularly hears him in the Brahma Mandir, must have observed the change, a happy one, in our dear minister. Hitherto his thoughts were confined to this world and its people; but now they have been directed to another world hereafter, the Heaven and those who live in it. This change has been clearly observed from the last Utsab. The minister's prayer on the Utsab morning, of which you spoke in high terms in the concluding part of the article headed "The Last Festival" that appeared in your paper, clearly proved the change of which I am speaking. It appeared in the *Dharma Tatwa* of the 16th Bhadro last, and one who wishes to know the full praticulars of this change should peruse it. The sermons in the Mandir for the last few Sundays that followed the Utsab, also speak of things in heaven. How the devotees of God in heaven praise Him; how they are dancing, diving, swimming, and playing in the ocean of happiness vouchsafed to them by our Great Father; how anniversaries are held every day in heaven, where there is no day, no night, no January and no August—the two months in the year when the two anniversaries of the Brahmo Somaj are held respectively—how and when we shall meet with those heavenly devotees, who have long left this worldly scene; how in our Utsab, every year, we realize in some degree the happiness they enjoy; how, when in the warmth and enthusiasm of our devotions, prayers, and *Sankirtans*, the merciful Father holds before the mind's eye the inexpressibly beautiful picture of heaven, and thus allures us for that day when we shall be like them, and for that place where we shall meet them; how to realize true friendship and love in this world, we can see from the picture the true friendship and love of those devotees in heaven. These are some of the points dwelt on by our revered minister."

—Eighteen of the men injured by the explosion in the Thunderer, Engineer Weeks, who evinced such great courage, being amongst the number, and nearly 400 persons, either working on board the Thunderer or their relatives, held a thankgiving tea meeting and service at Portsmouth on August 26. Apologies for unavoidable absence were read from Capts. Wilson and Bey, and from Commander Jackson. Major Gen. Burroughs and Col. and Mrs. Urmston delivered addresses.

—With respect to the Bulgarian character, a correspondent of the *Bombay Gazette* says: Let me refer you to a readable volume of travels made about ten years ago in these lands. *The Turks, the Greeks and the Slavons*, by G. M. Mackenzie and I. P. Irpy. You will find this sentence at page 23:—"How strongly difference of race can tell under identical conditions of climate, religion, and government, is exemplified in towns where Greeks have been dwelling side by side with Bulgarians for centuries. The one is commercial, ingenious, and eloquent, but fraudulent, dirty and immoral; the other is agricultural, stubborn and slow-tongued; but honest, cleanly, and chaste."

And again, let me refer you to the *Eastern Seas of the Adriatic*, by Lord Strangford:

"The Greek cannot overcome the Bulgarian, nor lead him, nor incorporate him; * * * * his mind is more keen, but less solid; roughly speaking, he is to the Bulgarian as the clever Calcutta Baboo is to the raw material of the English non-commissioned officer."

—The death is announced, of Dewan Kirparam, the Prime Minister of Cashmere. He died of intermittent fever. A telegram from Lahore to a contemporary says:—"Dr. Cunningham, of the 15th Sikhs, went to Jummu to attend him; but the Dewan's family objected to European treatment."

—A student of the Calcutta Medical College named Masters committed suicide by taking chloroform.

—With reference to the ryot Fennuah case the *Calcutta Statesman* has the following: "On Monday last when Mr. Ghose was moving the Court, he read out to it Webster's own admission that 'he had a gun with him, but only in self-defence.'

"'The perjury, in Mr. Kirkwood's opinion, consisted of the statement of the ryots to the effect that the burra saheb (Mr. Webster) had fired a gun. While Mr. Webster denied having done so, the chota saheb (Mr. Macdonald) admitted that it was he who fired. This case was originally made over to Mr. Badcock, but at that gentleman's request it was transferred to Mr. Sarson, an experienced deputy magistrate of the first class.

"Mr. Sarson accordingly proceeded with the case, and finding the prisoners undefended, very properly felt it his duty to examine the witnesses for the prosecution somewhat closely. This examination seems to have elicited several important statements in favour of the accused, among which was an admission *made by Mr. Webster for the first time to the effect that he took his "own gun for self-protection," though, he added, he did not use it.*'

"Upon this disclosure, Mr. Kirkwood found that Mr. Sarson was conducting the case in a way that would never answer, 'and was asking irrelevant questions'—this question about the guns for instance."

—*Times of India*; Allahabad: "The *Pioneer*' Simla correspondent has seen the North-west Provinces High Court's remonstrance on the Fuller Minute. The tone is pronounced to be admirable, and the remonstrance has had a friendly reception. The Judges claim independence in judicial functions for themselves and subordinates. As High Court Judges hold office during the Queen's pleasure, Government cannot criticise their acts, and can only receive resignations and fill up vacancies pending orders from the Home Government and demand returns and records. The Note justifies the conduct of Mr. Leeds."

"Bishop Mellus of Cochin has replied to the letter sent him by the Right Rev. Dr. Meurin, Vicar Apostolic of Bombay and Visitor of Malabar. Bishop Mellus says that he did not reply to Bishop Meurin's letters as he was of opinion that the Visitor Apostolic had no connection with the nationality and language of the Chaldean Church in the East. 'Moreover,' adds Bishop Mellus, addressing the Bombay Bishop, 'you are of an old hostile race, one of those who have bound themselves by oath to persecute all those who do not submit to the doctrine of their companions.' The reply of the Chaldean Bishop is in some parts most amusing, and Bishop Meurin is likely to consider certain of the expressions as impertinent. The pith of the reply seems to be this. Bishop Mellus tells Dr. Meurin something to the following effect:—'You may do as you please, we will hold our ground. We have a following, and if you can compel us by law to leave Malabar, try it.'"

Monday, October 2.

—*Times of India:* "At the end of yesterday's sermon (in the Cathedral), the Rev. A. Lewis, after pointing out the influence for evil that the least influential might have to be responsible for by the force of their example by word and deed, and how greatly this responsibility increased in proportion as the field of influence was enlarged beyond a man's family and private circle, went on to say: "Now, far be it from me to stand up here and criticise the spirit of our public journals in this country, but I would impress upon you the importance of keeping ever before you this—viz., that whether it is the opinion of the editor in his leading article, or the opinion of an individual in a letter addressed to the editor, that the expressions and words, sometimes stronger than are at all necessary, have a far wider influence than might be imagined by those who pen them. It may seem a very small matter to you to write a letter to a public journal, but remember that opinion becomes very widespread, and has a greater influence. Then, if there is anything in what is written that is set down in error, for how much will not the writer of that error be responsible!"

—Mr. Weld C.S., now under two months' suspension by the Government of Madras for having done his duty by removing a dead body from a position in which it tainted the drinking water of a considerable population, will proceed home immediatly on two years' leave.

—A man and a woman were the other day killed by a wild elephant in the Doon. The man, who was a cultivator, thought he heard some wild pigs amongst the crops, and went out to drive them off. He discovered too late that it was an elephant; the brute charged him, took him up in his trunk, and dashed him to the ground. At this moment the man's sister came out in answer to his cries, when the elephant, seeing her, subjected her to the same treatment.

—*Indian Christian Herald:* The Superintendent of the American Episcopal Mission of Rohilkhund, has placed the Government of India on the horns of a dilemma, from which, with the advice of the Officiating Advocate General, the Government has striven in vain to free itself. We should conclude that the Episcopal Methodists will not let this matter rest, but will strive to compel those on whom the administration of law depends, either to administer the law according to what it declares, or if the law be "unsafe," to alter it. The case has reference to the solemnization of marriages. According to the Indian Marriage Act of 1872, persons "who have received episcopal ordination," can perform marriages without being licensed. The Episcopal Methodist ministers all come within this class, and as, owing to their frequent removals from one part of India to another, they find it troublesome to renew the licences whenever changes are made from province to province, they have asked that as episcopally ordained ministers they may have the powers which appear to legally belong to them. The reply of Government is that "it would be unsafe to accept clergymen of the Episcopal Methodist Church of America as coming within the purview of Section 5 Clause I of the Indian Christian Marriage Act of 1872." If the Act had been meant to indicate only ministers of the Established Church of England by the term Episcopal Ordination, then the Government might have had a way out of the present difficulty on the ground that the clergymen indicated are all in some degree under the control of the Indian bishops, who are servants of the State, whereas the American episcopal methodists are not so. But unfortuuately for the Act, it takes Roman Catholics into the class, whom it recognizes by the term Episcopal Ordination, and here is where the American episcopal methodists will of course press their request. They may say—Are the Roman Catholic clergymen Christians?—much more we, for is not the British nation a Protestant Christian nation?—and we are Protestants of the Protestants. Are the Roman Catholics episcopally ordained?—much more we, for the manner of our ordination is more closely allied to the ordination of the English Episcopal Church. Are the clergy of the Church of Rome more loyal to the British Government in India than we of the Episcopal Church of America? If not, wherein is it unsafe to accept clergymen of the Episcopal Church of America "as coming within the purview of Section 5 Clause I of the Indian Christian Marriage Act of 1872?"

Tuesday, October 3.

—*Bombay Gazette:* "Captain Daniell has apprehended four ramosees, who are charged with committing the mail robbery on the 23rd inst. One of them has pointed out portions of the stolen property and named the other three accused as his accomplices. The prisoners are expected in here to be identified by the wounded men, and to be placed on their trial before a magistrate. Nearly all Mr. Framjee's property, which was stolen, has been recovered, but the police have not yet laid hands on the contents of the banghy parcels, which are valued at about Rs. 350.

—*Times of India:* "The liberty of state-paid Anglican bishops and chaplains in India to take an active part in proselytising efforts, is being discussed at home. A correspondent of the *Church Times* writes:—'Perhaps the following has a bearing on this important question: The Government are pledged by the Queen's Proclamation not to proselytise. Government bishops encouraging missionary enterprise, publicly and officially, must be acting against the spirit of that Proclamation. The natives argue thus: If the bishop is paid by Government, then all the padrés who work under him must also be Government servants.—We want the natives to believe that missonary work is a volnutary labour of love carried on by Christians with no mere political object. Mission work under state bishops suffers from want of freedom.'"

—A few weeks ago, a man in the village of Senacooppum, in the Gudiathum talook of North Arcot, in the Madras Presidency, went down into a well to drink water. The well was only ten feet or so from the surface of the ground to the water, and there was only four-and-a-half feet of water at the bottom. The man was seen by another (who was working on a picottah not far off) to go down the well by the projecting stone steps on the side walls. After a little time, a third man came, and asked for the first man, and was told by the man on the picottah that he had descended the well to drink water. On looking down he was not to be seen, and the last comer then descended the well as the first had done, and, standing on the bottom step, felt about with his foot in the water, and soon found the other's body. He stooped down to lay hold of it, and was then seen to shiver and tremble, and then plunged into the water and disappeared without a struggle. The man on the picottah raised an alarm, and the villagers came running to the spot, and, extraordinary to say, eight men, one after the other, went down into the well by the steps, and one by one disappeared in the water. Then the police were sent for, and the ten dead bodies were got out. They were all no doubt suffocated by mephitic air, but, in order to test it, the collector of the district caused lighted wicks to be let down, but they burned brightly; than a dog was let down by a rope into the water, but suffered no inconvenience. A panic has now fallen on the villagers, who believe that the well is inhabited by a demon of a peculiarly evil description, and they carefully avoid going near it.

Wednesday, October 4.

—The weather for the past few days has been fair, with the wind from the east, indicating that the rains are quite over. While in most parts enough rain has fallen to insure crops, yet in a few places famine seems inevitable.

Thursday, October 5.

—*Bombay Gazette:* "The Marquis of Salisbury's despatch to the Governor-general in Council, dated 24th February 1876 (by which several changes are to be introduced into the manner of selecting and training young men for the Indian civil service after July 1878), will shortly be supplemented by another despatch, says the London correspondent of the *Pioneer*, in which the former one is to be in some respects modified. The maximum age at which a young candidate may compete has been fixed at 19 years by the despatch of February last. From all sides remonstrances have poured in upon the India House with respect to this alteration. Parents, teachers, medical men, and every one who has any experience whatever in the matter, declare that 19 is too young, and that the maximum ought to be fixed at 21, as it is now. The Secretary of State is said to be one of the most difficult men in the world to convince when once he has made up his mind on any question. But the opposition to this new rule has been so universal, that he will, it is supposed, be obliged to give way. Medical men in particular are almost unanimous in their opinion that, with a very great number of young men having to submit to such a severe examination (to say nothing of the previous two years' training which must commence at 17 years of age) when only 19, would tell most injuriously upon the brain. Dr. Birdwood, of the Indian Museum, in a speech he made some short time ago before a medical society, declared that if the new rule was persevered in we should see numerous young men suffering from the worst form of brain complaints. The tutors and "crammers" throughout England have also remonstrated very strongly against the new rule which it is sought to introduce."

—The London correspondent of the Cacultta *Daily News*, writing on September 8th, gives the following particulars about Mr. Gladstone's pamphlet:—"The event of the week here has been the publication of Mr. Gladstone's pamphlet on 'The Bulgarian Atrocities.' I believe that the determination of the Right Hon'ble gentleman to write a pamphlet on the above subject was only arrived at on the morning of this day week. With characteristic energy, however, Mr. Gladstone forthwith rushed up to town from Havarden, wrote his pamphlet (which contains sixty-four pages of printed matter), and had it in the compositors' hands within four days of the time when he resolved to begin it. The printers were on their part not inactive, and within four and twenty hours of receiving the last of Mr. Gladstone's 'copy,' thousands of copies of his pamphlet were being distributed all over the country. The pamphlet is throughout most vehemently written, and its effect upon the country has been electrical. Acting, I suppose, on the principle of striking when the iron is hot, Mr. Gladstone means to follow up his pamphlet by addressing a great open-air meeting of his constituents on the subject of the atrocities, and which is to be held upon Blackheath Common to-morrow afternoon. Fully twenty thousand persons are expected to be present upon the occasion, and so great is the interest felt throughout the country in Mr. Gladstone's speech of to-morrow, that accommodation has had to be provided on Blackheath Common for one hundred newspaper reporters. Mr. Gladstone's pamphlet is selling throughout the country in tens of thousands at present; and it is affording a text for the local speakers to dilate upon at the many 'indignation meetings' which are nightly being held in all directions to protest against England's giving any farther support—either material or moral—to the Turks."

—Telegram to the same, dated Calcutta 4th October: "This afternoon a serious accident occurred on the river to a party who were engaged in blowing up the wreck of the ship British Viceroy. Sergeant Harrison, with ten natives in his boat, was about to lower one of Colonel Hyde's torpedoes, loaded with 400 pounds of powder, when it exploded, sinking the boat and blowing the sergeant and six natives to atoms. The remaining four, being alive, were sent to the hospital.

Friday, October 6.

—George M. Grant, in a letter to the *Christian*, dated Halifax, Nova Scotia, August 21, says: "In little more than two months Mr. Somerville has visited thirty cities and villages in Canada, and delivered about a hundred sermons, Bible-readings, and addresses. He spent the last fortnight in the maritime provinces of New Brunswick, New Scotia, and Prince Edward's Island. Wherever he appeared, crowds flocked to hear him preach Christ, and plead with the unbelieving to accept Him. He arrived in Halifax on the 12th inst., and though he had preached and travelled sixty miles that same day (and had done the same every day without a break for weeks), he addressed our Young Men's Christian Association at night with all the force and freshness of a man who had been resting himself for months previously. During the three following days he preached and lectured seven times to immense audiences. None of our churches being large enough, we had secured and seated the Skating Rink, and there he addressed from 1,500 to 3,000 souls every night. On the 16th he left us for Pictou and New Glasgow, Charlottetown (Prince Edward's Island), and St. John, N.B., preaching every day twice.

To hear the voice of this venerable servant of God, clear and ringing after labours that would prostrate most young men, was most inspiring. We all were stirred by his example as much as by his language. No sign of old age is to be seen about him, but the beautiful nimbus of snow-white hair that encircles his head. May he be long spared to the Church of God!

We have sent you Mr. Moody and others. You have sent us Mr. Somerville; and you have many others, a visit from whom would refresh us greatly. Should there not be more exchanges of this sort?

N. Y. Evangelist: The Churchman has never wondered at the partiality of Unitarians for Mohammedanism. "It is the theory of some of their writers, that about the sixth century, the doctrine of the Trinity was degenerating into Tritheism, saint-worship, and image-worship; and that Mohammedanism was a natural reaction, and perhaps the proper corrective":

But we never expected to see the day when Unitarians would claim any sort of kindred with the outrageous infidel Paine—Tom Paine, as the community almost universally called him, for his hideously degraded moral character. Claim such a man for a patriot and a philanthropist, worthy of admission, of course, into any Unitarian communion in the country! The scene of such an astounding metamorphosis (a match for any Ovid has recited) is the city of Buffalo; and it has roused Bishop Coxe to a statement, which we hope will not die away in a fugitive newspaper. He brings out the character and history of Paine, under authorities which any patriot or philanthropist of the most moderate Christian pretensions must bow down to, for they are derived from distinguished politicians and statesmen, and from the quietest of all religionists, the Quakers. He does the cause of truth essential service by producing just the evidence which is wanted to impress the young, the uninformed, and the readily tempted; and we hope to see his remarks take the shape of a tract for wide distribution. It is what is required as a necessity for many minds, surrounded by the plausibilities of infidelity, and smitten by its lying and poisoning temptations.

—*Overland Mail*: "Lord Derby received two deputations on Turkish affairs on September 12, unfolded his policy, and signified that the Government were alive to their duty.

The *Times* maintains that public opinion has carried the Cabinet to an entirely new stand-point; other critics approve or condemn Lord Derby, according to their view of the case, for disregarding the voice of the country.

Indignation meetings have been held in all parts of the provinces this week upon the Turkish atrocities. These meetings have been addressed by Conservatives as well as Liberal members of Parliament in support of resolutions.

Mr. Gladstone addressed his constituents on Blackheath on September 9 on the Turkish question. He avoided all party criticism; in other respects his speech was a reflex of his pamphlet.

Sir George Campbell [illegible] follows the Right Hon. Mr. Forster M.P. to Turkey to the scene of the atrocities.

Mr. Gladstone's proposal for placing Bosnia, Herzegovina, and Bulgaria on the same footing as Servia, is now recognised and discussed as Mr. Gladstone's policy.

The excitement in England upon the Turkish question has been much discussed on the Continent.

Selections.

MY SUBSTITUTE.

When I was a boy at school, I saw a sight I never can forget—a man tied to a cart and dragged, before the people's eyes, through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For *many* offences? No; for one offence. Did any of the townsmen offer to divide the lashes with him? No; he who committed the offence bore the penalty all alone. It was the penalty of a changing human law, for it was the last instance of its infliction.

When I was a student at the University, I saw another sight I never can forget—a man brought out to die. His arms were pinioned, his face was already pale as death. Thousands of eager eyes were on him as he came up from the jail in sight. Did any man ask to die in his room? Did any friend come and loose the rope, and say 'Put it round my neck, I die instead?' No; he underwent the sentence of law. For *many* offences? No; for one offence. He had stolen a money parcel from a stage-coach. He broke the law at one point, and died for it. It was the penalty of a changing human law in this case also; it was the last instance of capital punishment being inflicted for that offence.

I saw another sight—it matters not when—myself a sinner standing on the brink of ruin, deserving nought but hell. For one sin? No for many, many, sins committed against the unchanging laws of God, But again I looked, and saw Jesus, my Substitute, scourged in my stead, and dying on the cross for me, I looked, and cried, and was forgiven. And it seemed to me to be my duty to come here to tell you of that Saviour, to see if you will not also Look and Live.

'Bound upon the accursed tree,
Faint and bleeding, who is He?—
By the eyes so pale and dim,
Streaming blood and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled, burning thirst,
By the drooping death-dew'd brow,—
Son of man! 'tis Thou, 'tis Thou!'

'Bound upon the accursed tree,
Dread and awful, who is He?—
By the sun at noon-day pale,
Shivering rocks and rending veil,
By earth that trembles at His doom,
By yonder saints who burst their tomb,
By Eden, promised ere He died
To the felon at His side,
Lord! our suppliant knees we bow—
Son of God! 'tis Thou, 'tis Thou!'

And how simple it all becomes when God opens the eye. A friend who lately came from Paris told me of an English groom there, a very careless old man, who had, during a severe illness, been made to feel that he was a sinner. He dared not die as he was. The clergyman whom he sent for, got tired of visiting him, having told him all he himself then knew of the way of salvation. But one Sunday afternoon the groom's daughter waited in the vestry after church, saying 'You *must* come once more, sir; I cannot see my father again without you.' 'I can tell him nothing new,' said the preacher; 'but I may take the sermon I have been preaching, and read it to him.' The dying man lay, as before, in anguish, thinking of his sins, and whither they must carry him. 'My friend, I have come to read you the sermon I have just preached. First, I shall tell you the text *He was wounded for our transgressions*. Now I shall read.'

'Hold!' said the dying man, '*I have it!* Read no more *He was wounded for* My *transgressions*.'

Soon after he died, rejoicing in Christ's righteousness.

When I heard the story, I remembered Archimedes running through the streets of Syracuse straight from the bath where he had found out, in bathing, the secret of testing whether the King's crown had, or had not, been alloyed by the goldsmith in making it. And as he ran he cried, 'I have found it! I have found it!"

Poor philosopher, you had only found out a new principle in science! Happy groom, you had found in Jesus Christ a crown for your immortal soul!

The clergyman who visited the dying groom was thus led to seek and find salvation.

By nature and practice we are all sinners—all 'dead in trespasses and sins'—all rebels against God, and the doom for every single sin of every sinner is eternal death—eternal separation and banishment from the holy presence of God. But in the infinitude of His love to our fallen race, God offers to each of us individually a free and full pardon, and life now and for ever, if we only believe on Jesus Christ, His Son, whom He sent to suffer in our stead—to die that we might live; if we rely and rest entirely on Him as the all-sufficient Sacrifice for our sins — as our Substitute and Surety. It is, writes St. Paul, 'by grace ye are saved'— God's grace and mercy; 'by grace,' he repeats, 'are ye saved, through faith'—faith in the full atoning power of the sacrifice of Christ.

There is only one unalterable condition under which you can be saved. That condition is—that you are utterly at an end of self-work, and trust everything to Christ and Christ's work. Till you see that great truth, your souls are in darkness and deadness. Some time ago I read of a miner wandering through a vast and dangerous mine — one of those great, black, underground cities of England — when suddenly the lamp which he carried in his hand was extinguished by an unseen stream of water from the roof. He wandered about in search of an exit from his dreadful, dark prison, but wandered all in vain for long, long hours. At last utterly exhausted and utterly hopeless, he lay down to die. He felt and confessed himself a dead man. Shortly after he did so, to his wavering and flickering eyesight there appeared a light at a great distance. Was it a mere delusion, or a reality? It seemed to come nearer and nearer; and then, as it approached, he saw the light shining on, and showing, the face of a brother, who was and had been in anxious search for him. So will it be with you, if, wandering in this dark and sinful city of the world, you will feel and confess yourselves at the end of self, with no hope of escape in yourselves from the wrath to come; nought but dead men. Then will Christ, your elder Brother, who is ever watchful 'to seek and to save that which was lost,' straightway come to you, and be to you your Light and your Life.

He who is thus 'the Light of the world,' 'the Light of Life,' 'the Way, the Truth, and the Life,' is in search of you now. Hearken! He is saying to every careless sinner — every lukewarm, self-sufficient one among you who is obstinately keeping the dark chambers of his dead soul locked up from all approach of God's love—'Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' For how many, many long years have you already, in your dire unkindness and black ingratitude, kept Him standing and knocking —Him, who came from heaven to earth, to win and woo you back from the grasp of Satan to the bosom of God — Him who submitted His sinless body to death, that your sinful and dead souls might have life? Oh, open to Him even now; accept the mighty salvation which He offers, and henceforth joyfully allow yourselves to 'live by the faith of the Son of God.' If you do not, this may possibly be to some of you the last visit of mercy He will pay — the last knock of love He may give at the door of your heart — His last offer to you of pardon and exemption from the horrors of eternal death—His last offer to you of the untold joys and glories of Eternal Life.

—*By the late Sir Jas. Y. Simpson, Bart.*

LIFE ABUNDANTLY.

(*Continued from our last issue.*)

THE WORD OF POWER.

The cleansing of the leper came before me, when, read at this time, with new significance. Through the Holy Spirit's enlightening and convincing power, I had felt as loathsome, on account of evil thoughts, as this one might have done on account of his leprosy, Then I reasoned thus, "Jesus cleansed him, could He not cleanse me?" After considering that His miracles in the phisical, where the symbols of what He could do in the spiritual world, I saw that, if I could only believe, Jesus stood waiting to speak that word of power, "I will, be thou clean." My unbelief was self-surprising. But what seemed likely to prove a decisive battle had really begun. The last outpost was being carried. The battle was closing round the the citadel. Unbelief was shaken to its foundations. When almost overcome, the besieged offered terms of surrender. None could now be accepted. The surrender must be unconditional. Yield, yield only yield entirely, was the demand. To hold out longer was vain. I did yield, and immediately found, to my astonishment and delight, that by ceasing from the struggle, confessing I was conquered, and casting myself entirely, trustfully on the Lord, I had really obtained the victory. Evil thoughts came on like a troop, with more apparent fury than before; but, instead of any longer striving to drive them back, I simply stood aside, committing the matter to Jesus, saying, "Lord, I cannot overcome; Thou canst, Thou

wilt—I trust Thee, I am Thine—save me." To my renewed amazement, there and then I was delivered. As when His asserting that He was the Christ made temporal powers quail before Him, so now it was found true spiritually:—"As soon, then, as He said unto them, I am, they went backward, and fell to the ground." Jesus was then to me as really a Saviour from the power and dominion of sin as He had been many years before from its guilt and punishment. The meaning of these words was realized as it never had been before, "We are more than conquerors through Him that loved us" (Rom. viii. 37). "Who gave Himself for us that he might redeem us from *all iniquity*, and *purify unto Himself* a peculiar people, zealous of good works" (Tit. ii, 14).

I afterwards found that Dr. Chalmers had thus spoken on this subject:—"The Cross of Christ, by some mighty and decisive stroke wherewith it moved the *curse* of sin away from us, also moves away the *power* and *love* of it from over us. . . . What you have distinctly to do, my brethren, in the heat and urgency of your besetting temptations, is to set up your death unto sin in Christ as your defence against the further authority of sin over you. Who ever tried this and failed? . . . The best receipt I can give you, my brethren, for becoming holy is to be *stedfast in the faith* To *believe* in Christ is the way to be *holy* here and happy hereafter. . . . The servitude here becomes a work of felicity and freedom; then is it that man becomes holy as God is holy. . . . When a *trusted* Saviour is present to the thoughts, the sin of our nature is, by a moral necessity, disarmed of its practical ascendancy over us. . . . 'Ye shall know the truth, and the truth shall make you free.' Jesus is the light, the life of men, all pointing to a connection between our belief as it is in Jesus, and our being set at liberty by a divine power for a life of new and holy obedience."—*Life Abundantly* by Rev. W. C. Johnston.

(To be continued.)

THE BONDAGE AND DEGRADATION OF BRAHMINISM.

Leaving a scientific treatment to professed scholars, we present a few things in regard to Brahminism which should be known by all Christians. Only a few need be known to determine its character; but these are necessary because frequent discussions appear which involve the relation of the system to Christianity.

Brahminism, the ancient and still prevalent religion of India, is supposed to have been introduced by a people migrating from the north-west, and is known to have existed for at least fourteen centuries before the Christian era. Its sacred books, the Vedas, can be traced to about that period. The system is, in one view, *Monotheistic*. It speaks of a "Supreme Spirit," who is perfect in truth, unity, and happiness, without bodily form, ominipotent, omniscient, allwise, and immortal, "the creator, preserver and transformer of all things." This is "*The Great One.*"

But the Hindus—even the early Aryans—were also nature-worshippers and therefore *Pantheists*.

The Supreme Spirit and the universe turn out, in the end, to be one and the same. He does not exist separately from creation, nor creation from him. All matter or mind; all good or evil, is but a part or an expression of the one supreme and all-pervading deity. The supposed consciousness of individuality in man is only a hallucination. The highest attainment in the religious life of a mortal is to discover, and consciously feel, his oneness with, and absorption into, deity. The Supreme Spirit, having nothing practically to do with the world or with men, may be left out of the account. All practical religion is concerned with those inferior gods who have produced mankind, and are to be feared by them.

And thus *Polytheism* appears. Brahm produced Brahma, Vishnu, and Shiva. From Brahma sprang innumerable gods; those writers who love to be accurate, set the number at 330,000,000.

Polytheism then, is the real faith of the people. There are no temples to the one god, Brahm. The three principal deities who are worshiped in India, are *Brahma*, *Vishnu*, and *Shiva*. The first is the educer, the second the preserver, and the third the destroyer. How essential to the peace of the world, that three deities, with such attributes, should maintain the nicest balance of authority and be forever on the best of terms!

But any one of these may have countless incarnations or *avatars*. Vishnu, for example, has existed in the form of a fish, a boar, and a tortoise, successively, according to the work to be accomplished in a given period. He has also appeared as a man, with a lion's head and paws; also as a dwarfed Brahmin, and as the Military King—Rama, or Ramchundra—whose history and exploits form the theme of one of India's most popular epics.

But the favorite incarnation of Vishnu is that of *Krishna*, a deity who unites the dissoluteness of Bacchus with the cruelty of Saturn. Infamous in his own example, he is the patron of licentiousness in men.

The Hindus say that, "being divine, he was not subject to the moral laws that are binding upon mankind;" and that women, under his influence, "could do what they pleased, irrespective of any moral obligations to their husbands or their families." And yet, with such a character, and such exemptions, we are told by Lord Elphinstone, in his history of India, that "Krishna is the greatest favorite with the Hindus of all their divinities." He adds, that the sect worshiping this god "comprises all the opulent and luxurious, *almost all the women*, and a large part of all ranks of Indian society." Ward, also, says, that "six parts out of ten of all Hindu society are supposed to be worshipers of this god." Du Perron says, "The whole history of Krishna is a tissue of Roman and Greek obscenities, which, among fanatics of all classes, conceal the most abominable enormities." In all heathen systems the forms of created objects are worshiped; but Brahminism has excelled them all in monstrous shapes. It has not been satisfied to "worship the creature more than the creator," but even its creatures have been caricatured. Deformity and hideousness are the rule; true imitation of nature is the exception.

Doubtless the worship of animals, as sacred bulls and apes, is intimately connected with the doctrine of transmigration. Animals are supposed to be the abodes of human souls. The same explanation may be given for the sacredness of all animal life among Brahminists and Buddhists. The sacredness is sometimes used as an argument for the superior humanity and compassion of these idolaters, as compared with Christian nations. But the superstitious notion, that the spirit of one's own ancestor may reside in the worm that crosses his path, affords a more probable explanation.

All travelers in India have witnessed with surprise the prevalence of animal life and the security of wild beasts and birds of prey in the very fields where the Indian farmers are at work. Troops of huge apes roam over the country unmolested; kites and buzzards, and especially jackalls, are everywhere present and wolves reciprocate the superstitious kindness of the people by carrying off multitudes of little children. Of course the gods, in becoming incarnate in animals, may make their own grotesque combinations. The body of a man, with the head of a lion, or with five human heads and a dozen arms, is admissible. Hence the strange confusion of forms in the idols of India.

The oppressiveness of the Brahminical system may be seen, first, in the exactions of its ritual. The code of Brahminism never deals with general principles in the regulation of conduct, as does the Gospel. It inculcates no such great central motives and sources of action as faith and love. Instead of prescribing, as Christ did, the comprehensive law of love to God in supreme degree, and love to our neighbor as to ourselves, it makes endless petty exactions. "Unlike Christianity, which is all *spirit* and *life*," says Dr. Duff, "Hinduism is all *letter* and *death*." The original, Brahma, left no thinking or judging to be done by man in the sphere of religious duty, but revealed from heaven every act and observance, every posture, and motion of the hand, or turn of the eye connected with worship. A devoted Brahmin must, in the morning, clean his teeth with a twig of a particular tree, uttering, at the time, a prescribed prayer; and he must be specially careful in throwing away the twig. He must bathe in a particular kind of water, and if it be an inferior stream or fountain, he must pray the Ganges "to be included in this small quantity of water," by what Roman Catholics would call a "real presence." He must also sip the water, sprinkling it in prescribed directions and offering certain prayers. Another of his moruing duties is to salute the sun, which must be done with a lock of his hair tied in a particular way on the top of his head, while a large tuft of *cusa* grass is held in his left hand, and three spires of a different grass in his right hand. He must also be sure to sip water, and with his wet hands touch his head, eyes, ears, nose, shoulders, breast, and feet. Should he happen to sneeze or spit, he may not sip water till he has first touched his right ear. In the Ganges, especially amid the crowds at Benares, or at the great Melas or bathing festivals, this sipping goes on, however filthy the water may have become by the constant treading of the multitudes. I have myself seen the water rolled almost to a black mire, but the sipping and the oblations to the sun continued; for a Hindu knows only ceremonial uncleanness, being utterly ignorant of what most men call filth. But the laborious ritual has only begun. The devout Brahmin, after his bathing and sipping, must utter certain prayers with his right nostril closed, and then others with the left nostril closed. He then draws water from his palm into one nostril and ejects it from the other, after which he casts it away in a north-easterly direction. Finally, standing on one foot while the heel of the other rests upon his instep, he offers the following prayer to the sun, which shows how near of kin the Brahmin is to the Fire-worshipper:

"The rays of light announce the splendid fiery sun, beautifully rising to illuminate the universe. He rises wonderful, the eye of the sun, of water, and of fire, the collective power of the gods. He fills heaven, earth, and sky with his luminous net; he is the soul of all that is fixed or locomotive. That eye supremely beneficial rises purely from the East. May we see him a hundred years; may we live a hundred years. May we, preserved by the divine power and contemplating heaven above the region of darkness, approach the deity, most splendid of luminaries. *Thou art self-existent*; thou art the most excellent ray; thou givest effulgence, grant it unto me."

Other prayers follow in similar sty'e.

—*The Great Conquest* by F. F. Ellinwood.

(To be continued.)

CHINESE CUSTOMS AND IDEAS.

DURING ILLNESS.

When any member of a family falls ill, the other members sacrifice to, and worship before, the ancestral tablets. They may have been remiss in their offerings; if not, they pray for perassistance in their hour of great trial. If the sick son does not improve, they call a medium (usually a woman) to see whether the trouble is caused by any of their own ancestors, or by a wild or beggar spirit. If by the former, they burn a large quantity of *dien** before their tablets; if by the latter, *dien* is burned without the door to appease the discontented spirit. If the sick person become delirious, or his extremities become cold, they suppose that one of his souls has left the body, or that one has been captured by some roving spirit; whereupon some member of the family, with a lighted lantern, stands without the door, and calls the departed by name to come back. This calling is often continued till a late hour at night. No one who has heard the call once will fail to recognise it the second time. It is a peculiar call; the voice is neither elevated nor depressed; but its intonation expresses affectionate anxiety.

AFTER DEATH.

The moment a man dies, he is supposed to be arrested by the authorities of the spirit-world. While he was sick, his friends were at a loss to know what to do for him; after he is dead, they know what he requires. The first thing done for his comfort is to place a cup of cold water at the outer door, in order that he may take the last drink. I have found no one who could, or would, give me an explanation of this practice. The Chinese, as a people, do not drink cold water. The next thing, in order for his comfort, is to burn a suit of good clothes; the object of which is to secure for him kind treatment while he is in the hands of the police of the other world. It is a well-known fact that the police of this world usually treat a well-dressed prisoner with some degree of consideration, while a beggarly-looking fellow is cruelly handled. In like manner they suppose the police of the spirit-world are influenced by personal appearance.

THE DEAD ESCAPING JUSTICE.

They next proceed to burn a considerable quantity of *dien*—the object of which is to provide the deceased with the requisite funds to enable him to bribe the police to allow him to escape before they reach the higher authorities. As it is not an uncommon thing for the police of the Chinese *Ya-muns* to allow a prisoner who has been arrested to escape by the way, for a consideration, they suppose that the police of the world of spirits are influenced by similar motives. Having provided him with what is deemed quite sufficient to enable him, if he is clever, to make good his escape, they next proceed to burn the bed and bedding, and most of the wardrobe of the departed, in order that he may be provided with every necessary comfort in his present position, whether in prison or at liberty. Meanwhile, all the relatives, friends, and neighbours of the deceased send in large contributions of *dien* to enable their departed friend to bribe the officials of the land of shades, or to pay the

* Dien is a substitute for sycee; it is thin paper, covered with tinfoil, and pasted together in the form of sycee, and is the silver currency of the world of darkness. A large portion of the time of working women is consumed in the manufacture of this money for the dead. Some is made of gilt paper. In some parts of China they make paper dollars, with the stamp of the old Spanish dollar, one hundred of which are worth about ten cents.

prison-keepers, etc., and thus greatly ameliorate his sufferings during his trial and punishment, if he has been so unfortunate as to be incarcerated. When a man is dead, he is in a position to avenge himself of all the injuries of which he may have thought himself the subject. Hence these large contributions by relatives, friends, neighbours, and indeed by all who feel that the deceased had aught against them. It is by no means an uncommon tragedy for a man, with an irreconcilable difficulty, to take his own life, in order to place himself in a position to avenge himself. I have known a widow who had been wronged to go to the grave of her husband, and with great lamentations make known to him the injustice she had sustained, and beg him to see her righted, or her oppressor punished. These *dernier resorts* rarely ever fail to bring the refractory person to terms.

THE COFFIN

is an important item in the list of articles which are deemed necessary for the repose and comfort of a man in the world of darkness. As a man's respectability in this world is often estimated by the appearance of his dwelling, so, for similar reasons, the friends of a deceased person, in order to gain for him this mark of respectability in the other world, often impoverish themselves in order to provide for him a decent burial. Indeed, so much stress is laid upon this article, that old men, and even younger ones, in times of prosperity, to ensure for themselves a suitable habitation when they die, often superintend the making and varnishing of their own coffins. They even go a step further while they have the means, and employ one skilled in "*fung-shuy*" to select a fortunate place for their graves. They construct vaults, and raise mounds for their entire families. These are usually in a line, under one mound, with the tops slightly separated, so as to give a peak for each vault. Hence some of the graves we see in the vicinity of Shanghai are empty vaults. As the members of the family drop off, one end of the vault is opened, and the coffin inserted.

MOURNING.

On every seventh day, for seven sevens, after the death of an individual, the female portion of the family give vent to boisterous lamentations, during which they call the deceased by name, and recount all his virtues and good qualities. It is supposed that this demonstration of grief is heard by the authorities of the spirit-world, and the hope indulged that they, seeing the high estimation in which the prisoner was held in the world of light, may be induced to modify the intended punishment. For the same reason, families of some wealth, during this season of mourning, and subsequently during the period of worshipping at the tombs, often employ a person to blow at their graves at night a ram's horn or a conch shell.

KOONG-TUH.

From the ninth to the eighteenth day, depending on the day of the month on which a person dies, the spirit is supposed to return to its old habitation, bringing with it a host of ravenous beggars, to aid it in its revengeful visitation. The family, to counteract the baneful influence of this visit, employ Tauist priests, whose gods rule the spirits, to perform at the family residence on the day on which the spirit is expected to return, the ceremony called "*Koong-tuh*," the object of which is either to appease or frighten the spirits, and thereby secure to the family tranquility. All the relatives and friends of the deceased are invited to meet their old friend, and take part in the festivities and general confession of the family.

The family hall is decorated for the occasion with embroidered hangings of various devices, and emblems of authority in the world of darkness, to intimidate the spirits, and for the time looks more like the abode of royalty than the humble abode of a common shopman. The ancestral tablet of the expected visitor, the cause of the convocation, is elevated to a position on a table in the centre of the decorated hall, before which all the family must humbly bow, and confess their short-comings, and around which Tauist priests, attired in imperial robes, march, chanting and bowing to the ringing of a small bell, by the master of ceremonies. The whole affair amounts to a most humble confession, and deep humiliation on the part of the family. This ceremony, enlivened by music and gong, is kept up for a day or two.

THE [redacted]

When the guests are invited to partake of refreshments, a table is set in a vacant room for the accommodation of the spiritual guests. It is furnished with viands, chopsticks &c. When all things are ready, the master of ceremonies enters this vacant room, and after a wave of his wand of authority and incantations, orders the spirits to come and partake of what has been provided for them, and to keep quiet. At the close of the ceremony he re-enters the vacant room, and with another wave of his wand and incantations, and at the same time cutting the air towards the four points of the compass with a sword, orders the spirits to depart, and, on pain of the severest punishment, not to disturb the peace and quiet of that family. The spiritual guests, terrified at the sight and emblems of authority in the world of darkness, and the sound of the gong and crackers without, are supposed to take their departure to their proper place of abode. The family pays the priest's bill, and take his word for it that the spirits will not disturb them.

This is the family confession, and a large amount of money is expended in order to make the visit of the departed as agreeable as possible. The main object, however, is to secure immunity from sickness or calamity &c. It is deemed the duty of every family to do something analogous to what is described above whenever one of their members is snatched from the world of light. It corresponds in almost every important particular to what is done by his friends for the comfort of a man who is arrested by one of the local authorities.—(*China's Millions.*)

THE AKHUND OF SWAT.

(By Rev. T. P. Hughes.)

ABDUL GHAFUR, Akhund of Swat, is an interesting study. He is one of those "simple-minded Muhammadan missionaries" whom some English writers delight to honour, and as his success is great in influencing the minds of his fellow-men, it is of some importance that we should know how he has acquired his present reputation.

Abdul Ghafur is not an Afghan, but of the Gujar or Cowherd tribe. He is an old man of about eighty-six, of middle stature, with a countenence which cannot be considered either handsome or intelligent. For the last two years he has been partially blind, and has for a long time suffered from that troublesome cutaneous disease called by native physicians *Hikka*, but in plain English, itch, a disease which has been doubtless generated by the severe asceticism of former years.

He was born about the year 1790, in a small shepherd's hamlet, within the territory of Swat, of poor and obscure parents, and as soon as he was able to take care of himself, he was sent by his father to tend cattle on his native hills; but at the age of sixteen he left his rural occupation and became a pupil in a village mosque, where he learnt the rudiments of reading. In due time he became a student, or *Talib-i-ilm* (a seeker after wisdom), under a learned man in the village of Fujargarri in the Peshawur Valley.

He soon left this mosque for that of a celebrated Muslim divine in the village of Todheyr, not far from Dilawar Khan's native village of Jihangira. His teacher at Todheyr was then the most noted priest of the day, and one who carefully instructed his pupils in the Quran and the elements of dogmatic theology; but it does not appear that Abdul Ghafur ever drank very deeply at the fountain of wisdom, althongh he must have acquired some knowledge of Muhammadan faith.

It was whilst he was a student in the mosque of Muhammad Shwaib at Todheyr that he decided to exchange the mosque for the "Takiya" (hermitage), and to enrol himself as a Darvesh of the Qadiri order. Having been initiated into this order by his teacher, who was also a Qadiri Faqir, Abdul Ghafur turned his back on the world, and took up his abode on the little island of Beyka in the River Indus (which has since been washed away), and for twelve long years did this solitary spot resound with the melancholy cry of the devotee: "Thou art the Guide! Thou art the Truth!" For twelve years did this poor deluded seeker after truth practise the severest austerities. He lived in a small hut made of "Camel's thorn," which left him exposed to the cold chilling blast of winter, and many a lonely night did he pass, drenched to the skin, with no other food than *grass* and the milk of a buffalo.

Here he performed the ceremony of *Zikr*, * according to the rules of his order, whereby he hoped to obtain nearness to God and sanctification of spirit. Sometimes he would sit for hours, and shout the word "*Allah*" (God), first from his left knee, then from his right, and lastly from the top of his head. Sometimes he would sit with his face towards Mecca, with his eyes closed and cry out "*La*," drawing the sound as from his navel up to his left shoulder; then "*i-la-ha*," drawing the sound from his brain, and lastly "*il-lal-la-hu*" † repeated with re-doubled energy from his left side. Sometimes he could recite over and over again, with the help of his rosary, the ninety-nine names of God. Sometimes he would sit in solemn silence and meditate upon a verse of the Quran which would remind him of God's power, omniscience, and majesty. Thus did this poor devotee seek after God, and yet failed to obtain peace to his soul, for the bright beams of Gospel light had not shone into that heart, and the book before him spoke not reconciliation through the Cross of Jesus.

After this "devotional life," Abdul Ghafur was compelled by political circumstances (for the Sikhs then ruled the Peshawur Valley) to leave his hermitage, and for a time he wandered about the surrounding hills unknown and uncared for. At last he settled down in a retired spot, near the village of Salimkhan, where he rose to notoriety on account of his well-known life of abstinence. Here he attached to himself a number of disciples, who soon spread his fame far and wide. The common people were unanimous in assigning to him the exalted position of a saint (a *Wali*), whilst the learned doctors, unable to stem the tide of popular favour, reluctantly dubbed him an Akhund or teacher. Nothing succeeds like success. Soon the poor despised ascetic of Beyka was sought of princes. The Sikhs and Afghans were then at war, and that sagacious Afghan ruler, Dost Muhammad Khan, thought it expedient to attach to his army a religious leader whose presence would excite the religious fervour of the hosts of Islam against the infidel Sikhs. The Akhund was invited to join the Afghan standard, and in 1835, having exchanged the rosary for the sword (or perhaps having taken both), Abdul Ghafur set out with a motley group of students and joined the Afghans at the Khaibar Pass. But neither the sanctity of his life, nor the fervour of his prayers, could secure victory, for the Afghans were defeated, and the Akhund fled with his few followers to the Bajour hills. From thence he went to Sydu in Swat, where he now resides.

In Swat his reputation gradually increased until he was at last raised to the position of a great religious leader. For a time he had to contend with formidable rivals in the persons of three celebrated scholars and doctors of Islam:—the Mulla of Kotah, Gholam Jalani of Peshawur, and the Akhund of Qasabai in the Khaibar. Each of these three worthies were men not only of reputation for sanctity, but for eminent scholarship in Muslim law, and consequently the growing popularity of the Akhund of Swat was often threatened with extinction. But a little skilful management on the part of the great Akhund and his followers enabled them to use that most neutral of national institutions, the Indian Government, as an instrument for the direct suppression of unorthodox opinions. All the Akhund's opponents were charged with Wahhabyism. This excited the attention of Government. A special European officer was appointed to suppress the movement, and at one time not fewer than three hundred persons were placed in the Peshawur jail, who were as innocent of any intention "to war against the Queen," as the unsuspecting European official who thought he was suppressing a rebellion. Most of the leading followers of the Mulla of Kotah, and of Golam Jilani, who were released from jail (for no charge was made out against them), were placed under the surveillance of the police, and the only way of escape from suspicion was to declare themselves believers in the orthodox Akhund. The Akhund of Qasabai, however, living, as he did, beyond British territory, could not be managed by diplomatic skill, so his rival of Swat hired men to ensure his quietus by the assassin's knife. He was killed whilst in the act of protestation in prayer.

The Akhund of Swat now reigns supreme as the guide and director of the hearts of men, and crowds of people visit him daily from all parts of the Muhammadan world to hear his wisdom and to receive the benefit of his prayers. People from Arabia, Turkey, Persia, Hindustan, Afghanistan and Bokhara, with an occasional Englishman, and Russian, partake of his hospitality, and obtain his blessing, and oftentimes not fewer than three hundred people visit him in the course of a single day. There the old man sits day after day in the corner of his mosque offering prayers for the faithful, uttering denunciations against infidelity and heresy, and deciding questions of law.

Abdul Qadir of K———— presents himself and asks for the great teacher's prayers in behalf of a lawsuit pending in the English courts, and the Akhund raises his hands and prays for his success.

Amir Khan of the same village, and defendant in the same suit, comes the next day for a prayer for his success, which the Akhund also grants.

Hassan, a notorious Wahhabi moulvie of the village of B————, having been excommunicated by the

* *Zikr* is the recital of the creed and the ninety names of God &c; a service performed by Darveshes.

† This is the first part of the Muhammadan creed. There is no deity but God, *i. e*, *la-i-la-ha-il-lal-la-hu*.

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on 28 February, 2020

Akhund for teaching that "*God is in heaven,*"* writes a most humble and penitent letter and requests that his sin may be forgiven. The Akhund is inexorable, and giving vent to boundless rage, declares that Moulvie Hassan's case is beyond all hope.

Shekh Kamr Din, having come all the way from Allahabad, a distance of nearly a thousand miles, seeks an interview. The object of his visit, so he says, is to ascertain whether in the opinion of the great Akhund, the Wahhabis are infidels, and whether in case the Musalmans of India unite with the British Government against the Wahhabis, the warfare will have all the merits of a religious war. The Akhund declares the man is a paid spy of the Indian Government! But decides that a war for the suppression of Wahhabyism, would undoubtedly have all the merits of a Jihad or Crescentade. †

Khan Bahadoor of————, a decripit old man, with chronic rheumatism of twelve years' standing, applies for a charm to remove the pain. The Akhund takes a piece of dirty string, blows upon it, and instructs the poor old cripple to tie it round the affected limb.

Sharif Khan, a respectable village farmer, wants to know if it will be right for him to send his son to a mission school to learn English. "Most decidedly not," says the Akhund, "for the language of the infidels is the seed of infidelity!"

And so the day passes on whilst the Akhund decides questions of theology and law to the satisfaction of the crowds who visit him, although they are not always in accordance with the principles of orthodox Muhammadanism. The only interruptions being the mid-day *siesta* and the five stated periods of prayer.

Every visitor, of course, presents a *nazr* or offering. These are received by one of the attendants, and form a fund wherewith to feed the crowd of visitors, although the unsophisticated are assured that the food for the numerous guests is supplied from heaven by a miracle!—*(Chr. Intell.)*

SONGS IN THE NIGHT.

A REMARKABLE incident is that of a Scottish youth who learned with a pious mother to sing the old psalms that were then as household words to them in the kirk and by the fireside. When he grew up, he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing himself in this manner, when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery! Should you not think that he would always love the glorious tune of "Old Hundred"?

TELEGRAPHIC NEWS.

Belgrade, 29th September : A Council of War, under the presidency of Prince Milan, has resolved to continue fighting until Servia and Bosnia have been declared independent.

London, 30th : General Tchernaieff, on the 28th, crossed the Morava river at a point above Alexinatz, and made an attack on the Turkish forces. In this engagement the victory is claimed by both sides. Colonel Horvavich's corps now threatens the Turkish rear.

London, 2nd October : The Czar has addressed a letter to the Emperor of Austria, and it is reported that Russian occupation of Bulgaria is proposed therein, together with the occupation by Austria of the provinces of Bosnia and Herzegovina. The fleets of Austria and Russia are watching the entrance to the Bosphorus.—According to Turkish official despatches, with which the newspaper correspondents generally agree, the Servians under General Tchernajeff were repulsed on the 29th ult. in their attack across the Morava, with great losses.

London, 3rd : In a speech of Mr. Jacob Bright, the recently elected member for Manchester, he ridiculed any idea of fear on account of the policy of Russia. Mr. Bright said that the Crimean war was a disastrous mistake which the present Government was determined not to repeat, and he advocated an autumn session of Parliament.—The Russian Embassy at Paris states that the Czar is in favour of peace, and will only intervene between Turkey and the insurgents with the assent of the Great Powers after a conference.—General Ignatieff has returned to his post at Constantinople as Russian Ambassador.—Her Majesty's troopship Malabar sailed from Portsmouth to-day for Bombay.

Constantinople, 3rd : The Porte refuses to grant autonomy to the insurgent provinces, but he grants that the reforms shall be carried alike throughout the whole empire.

4th : The Porte has resolved upon the creation of a national congress to be composed of 120 Mussulmans and Christians, partly elective, to execute the reforms throughout the Ottoman empire.

London, 5th : The Bishopric of Calcutta has been offered to the Ven. Edward R. Johnson M.A., Archdeacon of Chester, and it is thought probable that he will accept it.—The rumoured return of Sir Bartle Frere as Governor of Bombay in succession to Sir P. Wodehouse has been denied.

St. Petersburg, 5th : A Russian official circular has been addressed to the Powers inviting them to unite in imposing an armistice on Turkey.

Aden, 5th : The Peninsular and Oriental Company's s.s. Thibet, with the outward London mails of 22nd ult., left here for Bombay at 10 o'clock yesterday evening.

PASSENGERS SAILED.

Per P. and O. Co.'s s.s. *Venetia*, Oct. 2nd :

FOR SOUTHAMPTON.—Col C C Dandridge, Mr Robert Mackinnon, Mr Dadabhoy Nowroje, Lieut L H Lewin, Col R T Mainwaring, Mr Kasee Jir Bawa, Mr William Kennedy, and Mr Richard Peak.

FOR BRINDISI.—Mr J M Canlopher, and Mr W Porteous.

FOR VENICE.—Maj Finch R H A, Mrs and Miss Finch, and Mr G M Macpherson.

ADDITIONAL.

FOR SOUTHAMPTON.—Mr T Kershaw, Mr T Holmes, and Mr John Fife.

FOR BRINDISI.—Mr W C Wood, Major J P Grant, Mr B W Canlopher, and Mr Fitzgerald.

FOR VENICE.—Maj r Smith R E.

PASSENGERS ARRIVED.

Per P. and O. Co,'s s. s. *Travancore*, 5th :

FROM SUEZ.—Mr Lane, Mr Wormack, Mr Weir, Dr Thom, Mr Macfarlane, Mr Flynn, Misses Flynn (three), Capt King, Mr Harrison, Dr and Mrs Lynn, Mr Willia son, Major LeMessurier, Major Baker, Mr F H Cole, Mr F Kerner, Mr Fowle, Mrs Sharp and infant, Mr Holder, Mrs Holder, Lieut Freeman, Dr and Mrs Williamson, Major Parker, Mr C T Cooks, Dr Lynn's three assistants, Mr Place, and Mr Gordon.

FROM ADEN.—Mr Pile, Surg J Killard.

Domestic Occurrences.

BIRTHS.

DELIMA—October 2, at Cumballa Hill, the wife of Joseph A DeLima, of a daughter.

DRUMMOND—October 3rd, at Ahmedabad, the wife of Major Drummond, 1st Grenadiers N. I., of a daughter.

GILLESPIE—October 3rd, at the Mission House, Ahmedabad, the wife of Rev. Robert Gillespie, of a daughter.

BLIGHT—October 5th, at No. 10, Berkley Place, Byculla, the wife of Mr. C. Blight, of a daughter.

MARRIAGES.

LEITH—PARRISH—September 21st, at Christ Church, Byculla, by the Revd. G. C. Reynell, Mr. A. Leith, of Nandgaum, to Miss A. Parrish, of Bhosawul.

SYMONS—GELL—October 3rd, at the Cathedral, Bombay, by the Rev. T. K. Weatherhead M.A. John Littleton, third son of William Symons, Esquire, of Hatt, Cornwall, to Louisa Madeline Emily, only daughter of Brigadier General Gell, Commanding Bombay Garrison.

McLAGGAN—GORDON—October 5th, at the Baptist Chapel, Bombay, by the Rev. John Urquhart, Mr. Alexander McLaggan, to Harriet Phœbe, third daughter of Mr. A. R. Gordon.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd Sept. to 7th Oct. 1876, at the new rate.

R. H. Nutty, 31st October 1876, Annas 8; R. James, 15th August 1877, Rs. 6; T. Kinderdine, 31st December 1876, Rs. 7-10; W. E. Gordon, 1st July 1877, Rs. 6; P. Golden, 30th September 1876, Rs. 2-8; W. Ransou, 31st October 1876, Rs. 2; W. Pincott, 31st December 1876, Rs. 6.

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* This is a subject of dispute, some say God is without place, *lla makan*, whilst others say his special seat is the heaven

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